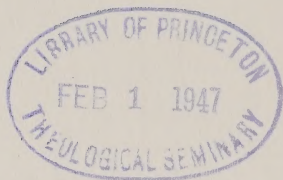


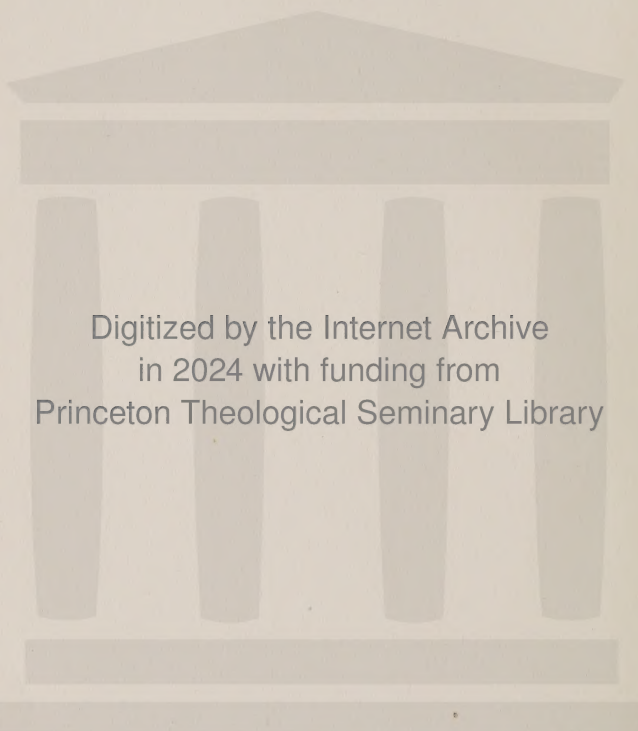
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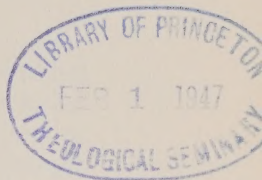
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Extracts from the Writings
of Primitive Friends
Concerning the Divinity
of Our *Lord* and *Saviour*
JESUS CHRIST

EDITED BY
WILLIAM BACON EVANS

Mount Holly, New Jersey - 1946



INTRODUCTORY

*From the Journal of William Evans*¹

1787 - 1867

First month 17th. (1823) An adjourned Meeting for Sufferings was held to-day. A person with the signature of Paul, having, in the Christian Repository, at Wilmington, Delaware, addressed the Society of Friends on some doctrinal points, was replied to by another, "Amicus," declaring himself to be a member of the Society. After the controversy had been continued more than a year, the dispute embraced the Trinity, Divinity of Christ, and the Atonement; and the sentiments being advanced by Amicus, which some Friends believed to be derogatory to our faith, the subject was introduced to a late Meeting for Sufferings, paragraphs read, and a committee appointed to take the whole subject into consideration, and to report what they might judge proper for the occasion. Their report was now produced, containing a clause, disavowing any knowledge of Amicus, &c.; to be printed with those essays, which we were informed are designed to be republished in pamphlet form. It also set forth our belief respecting the Holy Scriptures, our faith in God, and in our Lord Jesus Christ, his advent, sufferings, death, atonement and resurrection, and ascension, chiefly taken from the writings of ancient Friends.

They were agreed to; the former to be sent to the Wilmington editor, and the latter to be printed in a pamphlet, and distributed through our Yearly Meeting.

¹ pp. 76-77.

The excitement prevailing in our city, and in other places, occasioned by the visit of E. Hicks, produced fears in some, of circulating anything of the kind at this time, and the Meeting not coming to any decision at its first sitting, adjourned till the afternoon. On sitting down together again, the influence of external commotion seemed to have subsided, and Friends were enabled, under a covering of unusual solemnity, to unite in the foregoing conclusions.

. . . Fourth month 21st. (1823) This day commenced the sittings of our Yearly Meeting. After the reading of the minutes of the Meeting for Sufferings, a valuable, judicious Friend rose and said he felt more than liberty to express his entire unity with the proceedings of that Meeting, and he wished their encouragement. Immediately after him, a member said, that in regard to that "creed, or confession of faith," contained in the minutes, he thought it right to say, "Who hath required this at your hands?" This was the signal for opposition; and those extracts from the writings of George Fox, R. Barclay, W. Penn, R. Claridge, and W. Sewell, containing the most solemn and important truths of the Christian's faith, mostly in Scripture terms, were denounced by some wild, inexperienced persons, as inconsistent with reason, revelation, and the Holy Scriptures. It broke out and spread, like a flame amongst light rubbish. Many unbecoming expressions were used, both in relation to the doctrine, and the Meeting for Sufferings. It soon appeared that much confusion was at hand, and the Meeting adjourned till 9 o'clock the next morning. Nearly three hours were then spent in discussing a propo-

sition to expunge those extracts from the Meeting for Sufferings' minutes. Another person proposed that a committee be appointed to examine and report their judgment of the proceedings of that meeting. A preacher residing in this city, joined with this, and further recommended that they should be instructed to consider the constitution of that body. He thought a *radical* change was wanting; the members should hold the office for three years, and five be chosen out of each Quarterly Meeting. Another thought the two subjects should be kept distinct, and urged the expunging of the extracts, and postponing the other to a future sitting. . . .

At length my father rose, and gave a concise statement of the institution of that Meeting (the Meeting for Sufferings), and its operations. He mentioned that the publication of our religious principles had been repeatedly made by it, in various ways, and denied the truth of those insinuations of design, on its part, to impose anything on the Society; that the extracts were drawn from Fox, Barclay, Penn and other books, repeatedly printed and owned by our Society, &c. His remarks appeared to have an effect upon the meeting, and the clerk stated that he was the servant of the meeting, and had been endeavoring to discover what was the mind of the meeting, but from so many propositions and opposite opinions, he was unable to decide, and, therefore would suggest that a minute should be made, directing the Meeting for Sufferings not to publish the Extracts. This was acceded to by some of the leading opponents; but others more violent openly rejected it, and seemed determined to be satisfied with nothing

short of an obliteration. The clerk's proposal, however, at length prevailed; but some remarked, that allowing it to remain upon the minutes, was acknowledging the doctrine by the Yearly Meeting.

*From the Minutes of the Meeting
for Sufferings*

At a Meeting for Sufferings held in Philad^a the 20th of 12th month 1822—present 50 members.

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A number of pieces on doctrinal subjects having been published, and also replies thereto by some person or persons unknown to us, and as tho' it were on behalf of friends; a controversy has thus for a long time been continued, which affects the principles and character of our religious Society.—Some of these pieces being brought here and a part of them read, it appears to be a matter of such importance as to justify the appointment of a few friends to take the whole into solid consideration, and report their sense thereon to our next meeting—and John Cox, Jonathan Evans, Sam^l P. Griffiths, John Comly, Sam^l Bettle, Thomas Wistar and Tho^s Stewardson are accordingly appointed thereto.

Adjourned to the third 6th day in next month.—

At a Meeting for Sufferings held in Philad^a the 17th of 1st month 1823—present 43 members.

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The Committee under appointment, having given deliberate attention to the important subjects confided

to them at our last meeting, produced an Essay of what appeared to them as useful and expedient respecting some of our principles and doctrines; the further consideration whereof is referred to be taken up at our adjournment, which is agreed to be at 3 o'clock this afternoon.—

About which time friends again met.—On renewed consideration of the business before us in the forenoon sitting, the following was with unity and harmony approved, and it was directed that a copy be made and forwarded to the Printer at Wilmington, desiring him to annex it to the work which we understand is to contain the whole of the pieces.—viz

A controversy having for a considerable time past been carried on in a Paper printed at Wilmington, styled the Christian Repository, between a person who addresses his Essays to the Society of friends; and another who in replying thereto, might be thought to write on behalf of the Society or by its countenance: We think it right to declare, that we have no knowledge whatever of this Author, and entirely disavow any connection with him in this business: and desire that our religious Society may not be considered accountable for the sentiments contained in those publications.

Our profession and doctrines which we have always held, and at different times published to the world, are founded upon the principles of the Christian religion as contained in the Holy Scriptures, as may be seen in a number of our writings already extant.—

Signed on behalf and by direction of a Meeting of the Representatives of the religious Society of Friends in Penna^a, New Jersey, Delaware, and the Eastern parts of Maryland held at Philad^a the 17th of 1st month 1823.—

Jonaⁿ Evans—clerk

E X T R A C T S
From the Writings of Primitive
Friends Concerning the Divinity
of Our Lord and Saviour
J E S U S C H R I S T

On attending to the further part of the Essay which the Committee produced containing a few brief extracts from the writings of our primitive friends, on several of the doctrines of the Christian religion which have been always held and are most surely believed by us; upon solid consideration, they appeared so likely to be productive of benefit if a publication thereof was made and spread among our members generally, that the Committee on printing and distribution of religious books are directed to have a sufficient number of them struck off and distributed accordingly.—being as follows—viz

We have always believed that the Holy Scriptures were written by divine inspiration; and that they are able to make wise unto salvation thro' faith which is in Christ Jesus: for, as holy men spake as they were moved by the Holy Ghost, they are therefore profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.—But they are not, nor cannot be subjected to the fallen, corrupt reason of man. We have always asserted our willingness,

that all our doctrines be tried by them; and admit it as a positive maxim, That whatsoever any do, (pretending to the Spirit,) which is contrary to the Scriptures, be accounted and judged a delusion of the Devil.—

We receive and believe in the testimony of the Scriptures simply as it stands in the Text—"There are three "that bear record in heaven, the Father, the Word, and "the Holy Ghost, and these three are one."—We believe in the only wise, omnipotent and everlasting God, the creator of all things in heaven and earth, and the preserver of all that he hath made, who is God over all blessed for ever.—The infinite and most wise God, who is the foundation, root and spring of all operation, hath wrought all things by his eternal word and Son.—This is that Word that was in the beginning with God, and was God; by whom all things were made, and without whom was not anything made that was made. Jesus Christ is the beloved and only begotten Son of God, who in the fulness of time, thro' the Holy Ghost, was conceived and born of the Virgin Mary: in him we have redemption thro' his blood, even the forgiveness of sins.

—We believe that he was made a sacrifice for sin, who knew no sin; that he was crucified for us in the flesh, was buried and rose again the third day, by the power of his Father, for our justification, ascended up into heaven, and now sitteth at the right hand of God.—

As then that infinite and incomprehensible Fountain of life and motion, operateth in the creatures by his own eternal Word and power, so no creature has access again unto Him but in and by the Son, according to his blessed

declaration, "No man knoweth the Father but the Son, "and he to whom the Son will reveal him." again, "I am "the way, the truth, and the life: no man cometh unto "the Father but by me." Hence he is the only Mediator between God and man: for having been with God from all eternity, being himself God, and also in time partaking of the nature of man, thro' him is the goodness and love of God conveyed to mankind, and by him again man receiveth and partaketh of these mercies.—

We acknowledge that of ourselves we are not able to do anything that is good; neither can we procure remission of sins or justification by any act of our own; but acknowledge all to be *of* and *from* his love, which is the original and fundamental cause of our acceptance. "For God so loved the world, that he gave his only "begotten Son, that whosoever believeth in him, should "not perish, but have everlasting life."—

We firmly believe it was necessary that Christ should come, that by his death and sufferings, he might offer up himself a sacrifice to God for our sins, who his own self bare our sins in his own body on the tree; so we believe that the remission of sins which any partake of, is only in and by virtue of that most satisfactory sacrifice, and no otherwise. For it is by the obedience of that One, that the free gift is come upon all to justification.—Thus Christ by his death and sufferings, hath reconciled us to God even while we are enemies; that is, he offers reconciliation to us; and we are thereby put into a capacity of being reconciled. God is willing to be reconciled unto us and ready to remit the sins that are passed, if we repent.

Jesus Christ is the intercessor and advocate with the Father in heaven, appearing in the presence of God for us, being touched with a feeling of our infirmities, sufferings and sorrows; and also by his Spirit in our hearts, he maketh intercession according to the will of God, crying abba Father. He tasted death for every man, shed his blood for all men, and is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.—He alone is our Redeemer and Saviour, the Captain of our salvation, the promised Seed, who bruises the serpent's head, the Alpha and Omega, the first and the last. He is our wisdom, righteousness, justification, and redemption; neither is there salvation in any other, for there is no other name under heaven given among men, whereby we may be saved.—

As he ascended far above all heavens, that he might fill all things; his fulness cannot be comprehended, or contained in any finite creature, but in some measure known and experienced in us, as we are prepared to receive the same; as of his fulness we have received, grace for grace.—He is both the word of faith and a quickening Spirit in us, whereby he is the immediate cause, author, object, and strength of our living faith in his name and power, and of the work of our salvation from sin and bondage of corruption.—The Son of God cannot be divided from the least or lowest appearance of his own divine Light or Life in us, no more than the Sun from its own light: Nor is the sufficiency of his Light within, set up or mentioned in opposition to him, or to his fulness considered as in himself or without us: Nor can any measure or degree of Light received from

Christ, be properly called the fulness of Christ, or Christ as in fulness, nor exclude him from being our complete Saviour.—And where the least degree or measure of the Light and Life of Christ within, is sincerely waited in, followed and obeyed, there is a blessed increase of Light and Grace known and felt; as the path of the Just it shines more and more until the perfect day, and thereby a growing in grace, and in the knowledge of God, and of our Lord and Saviour Jesus Christ, hath been and is truly experienced.—Wherefore we say, that whatever Christ then did both living and dying, was of great benefit to the salvation of all that have believed, and now do, and that hereafter shall believe in him unto justification and acceptance with God: but the way to come to that faith, is, to receive and obey the manifestation of his divine Light and Grace in the conscience, which leads men to believe and value, and not to disown or undervalue Christ, as the common sacrifice and Mediator. For we do affirm, that to follow this holy Light in the conscience, and to turn our minds, and bring all our deeds and thoughts to it, is the readiest, nay the only right way, to have true, living and sanctifying faith in Christ, as he appeared in the flesh; and to discern the Lord's body, coming and sufferings aright, and to receive any real benefit by him as our only sacrifice and Mediator; according to the beloved disciple's emphatical testimony—"If we walk in the light, as he (God) is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanseth us from all sin."

By the propitiatory sacrifice of Christ without us, we,

truly repenting and believing, are through the mercy of God, justified from the imputation of sins and transgressions that are past, as tho' they had never been committed: And by the mighty work of Christ within us, the power, nature and habits of sin are destroyed; that as sin once reigned unto death, even so now Grace reigneth thro' righteousness unto eternal life, by Jesus Christ our Lord.

S O U R C E S

THE DOCUMENT

We have always believed that the Holy Scriptures were written by divine inspiration; and that they are able to make wise unto salvation thro' faith which is in Christ Jesus: for, as holy men spake as they were moved by the Holy Ghost, they are therefore profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of

THE SOURCES

If it be then asked me, Whether I think hereby to render the scriptures altogether uncertain, or useless?

I answer; Not at all. The proposition itself declares how much I esteem them; and provided that to the Spirit from whom they come be but granted that place the scriptures themselves give it, I do freely concede to the scriptures the second place, even whatsoever they say of themselves; which the apostle Paul chiefly mentions in two places, Rom. XV.4: 'Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope.' II Tim. iii.15, 16, 17: 'The holy scriptures *are able to make thee wise unto salvation, through faith which is in Christ Jesus.* All scripture given by inspiration of God, is *profitable for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly*

God may be perfect, thoroughly furnished unto all good works.—

*furnished unto every good work.*¹

But they are not, nor cannot be subjected to the fallen, corrupt reason of man.

The former part of this proposition, though it needs no apology for itself (Proposition III, Concerning the Scriptures), yet it is a good apology for us, and will help to sweep away that, among many other calumnies, wherewith we are often loaded, as if we were vilifiers and deniers of the scriptures; for in that which we do affirm of them, it doth appear at what high rate we value them, accounting them, without all deceit or equivocation, the most excellent writings in the world; to which not only no other writings are to be preferred, but even in divers respects not comparable thereto. For as we freely acknowledge that their authority doth not depend upon the approbation or canons of any church or assembly; so neither can we *subject them to the fallen, corrupt, and defiled reason of man:* &c.²

¹ Robert Barclay, *An Apology for the True Christian Divinity* &c (Philadelphia, 1805) p. 97.

² *Ibid.*, p. 82.

We have always asserted our willingness, that all our doctrines be tried by them; and admit it as a positive maxim, That whatsoever any do, (pretending to the Spirit,) which is contrary to the Scriptures, be accounted and judged a delusion of the Devil.—

We receive and believe in the testimony of the Scriptures simply as it stands in the Text —“There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.”—

And for our parts, we are very willing that all our doctrines and practices be tried by them; which we never have refused, nor ever shall, in all our controversies with our adversaries, as the judge and test. We shall also be very willing to admit it as a positive certain maxim, That whatsoever any do, pretending to the Spirit, which is contrary to the scriptures, be accounted and reckoned a delusion of the devil.³

Reference here is to I John, v:7. This verse is omitted in the Revised Version, not being found in many of the older manuscripts. In *An Exposition of the Faith of the Religious Society of Friends* (1828) p. 1, Thomas Evans says,

“When expressing their views relative to the awful and mysterious doctrine of “the Three who bear record in Heaven,” they (Friends) have carefully avoided entangling themselves by the use of unscriptural terms, invented

³ *Ibid.*, p. 100.

to define Him who is undefinable, scrupulously adhering to the safe and simple language of the Holy Scriptures, as contained in *Matt.* *Matt.* xxviii, 18, 19, and I *In*. V. 7. Although the authenticity of the latter text has been questioned, yet this is entirely unimportant, both as to the doctrine itself, which is clearly and sufficiently enforced in other passages, and also as relates to the faith of the Society, inasmuch as they have uniformly selected it to convey their belief on the subject."

Whereas many scandalous lies and slanders have been cast upon us, to render us odious; as that "We deny God, Christ Jesus, and the scriptures of truth," &c. This is to inform you, that our books and declarations, which for these many years have been published to the world, clearly testify the contrary. Yet, for your satisfaction, we now plainly and sincerely declare, That *we* own and *believe in the only Wise, Om-*

We believe in the only wise, omnipotent and everlasting

God, the creator of all things in heaven and earth, and the preserver of all that he hath made, who is God over all blessed for ever.—

*nipotent, and Everlasting God, the Creator of all things in heaven and earth, and the Preserver of all that he hath made; who is God over all, blessed forever; . . .*⁴

The sum of what is said amounts to this: That where the true knowledge of God is, through the revelation of his Spirit, there is all; neither is there an absolute necessity of any other. But where the best, highest, and most profound knowledge is, without this, there is nothing, as to obtaining the great end of salvation. This truth is very effectually confirmed by the first part of the proposition itself, which in few words comprehendeth divers unquestionable arguments, which I shall in brief subsume.

I. First, That there is no knowledge of the Father but by the Son.

II. Secondly, That there is

⁴ George Fox, "Letter of George Fox and other Friends to the governor and other officials of Barbadoes, 1671." *The Journal of George Fox* (3rd ed., 1765), p. 434.

no knowledge of the Son but by the Spirit.

III. Thirdly, That by the Spirit God hath always revealed himself to his children.

Fourthly, That these revelations were the formal object of the saints' faith.

And Lastly, That the same continueth to be the object of the saints' faith to this day.

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As to the first, viz. That there is no knowledge of the Father but by the Son, it will be easily proved, being founded upon the plain words of scripture, and is therefore a fit medium from whence to deduce the rest of our assertions.

The infinite and most wise God, who is the foundation, root and spring of all operation, hath wrought all things by his eternal word and Son. —This is that Word that was in the beginning with God, and was God; by whom all things were made, and without whom was not anything made that was made.

*For the infinite and most wise God, who is the foundation, root, and spring of all operation, hath wrought all things by his eternal Word and Son. This is that Word that was in the beginning with God, and was God, by whom all things were made, and without whom was not anything made that was made.*⁵

⁵ Barclay, *op. cit.*, p. 40.

Jesus Christ is the beloved and only begotten Son of God, who in the fulness of time, thro' the Holy Ghost, was conceived and born of the Virgin Mary: in him we have redemption thro' his blood, even the forgiveness of sins.—We believe that he was made a sacrifice for sin, who knew no sin; that he was crucified for us in the flesh, was buried and rose again the third day, by the power of his Father, for our justification, ascended up into heaven, and now sitteth at the right hand of God.—

And we own and believe in *Jesus Christ*, his *beloved and only begotten Son*, in whom he is well pleased; *who was conceived by the Holy Ghost, and born of the Virgin Mary; in whom we have redemption through his blood, even the forgiveness of sins. . . . And we own and believe that he was made a sacrifice for sin, who knew no sin, . . . that he was crucified for us in the flesh, without the gates of Jerusalem; and that he was buried, and rose again the third day by the power of his Father, for our justification; and that he ascended up into heaven, and now sitteth at the right hand of God.*⁶

This is that Jesus Christ, by whom God created all things, by whom, and for whom, all things were created, that are in heaven and in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, Col. i.16. who is therefore called, "the first

⁶ Fox, *op. cit.*, p. 434.

As then that infinite and incomprehensible Fountain of life and motion, operateth in the creatures by his own eternal Word and power, so no creature has access again unto Him but in and by the Son, according to his blessed declaration, "No man knoweth the Father but the Son, and he to whom the Son will reveal him." Again, "I am the way, the truth, and the life: no man cometh unto the Father but by me."

Hence he is the only Mediator between God and man: for having been with God from all eternity, being himself God, and also in time partaking of the nature of man, thro' him is the goodness and love of God conveyed to mankind, and by him again man receiveth and partaketh of these mercies.—

born of every creature," Col. i. 15. *As then that infinite and incomprehensible fountain of life and motion operateth in the creatures by his own eternal word and power, so no creature has access again unto him but in and by the Son, according to his own express words, "No man knoweth the Father, but the Son, and he to whom the Son will reveal him;"* Matt. xi. 27. Luke x. 22. And again, he himself saith, "I am the way, the truth, and the life: no man cometh unto the Father but by me." John xiv. 6.⁷

Hence he is fitly called, "The mediator betwixt God and man:" for having been with God from all eternity, and being himself God, and also in time partaking of the nature of man, through him is the goodness and love of God conveyed to mankind, and by him again man receiveth and partaketh of these mercies.⁸

⁷ Barclay, *op. cit.*, p. 41.

⁸ *Ibid.*, p. 41.

We acknowledge that of ourselves we are not able to do anything that is good; neither can we procure remission of sins or justification by any act of our own; but acknowledge all to be *of and from* his love, which is the original and fundamental cause of our acceptance. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life."—

(Jn. iii. 16)

First then, as by the explanation of the former thesis appears, we renounce all natural power and ability in ourselves, in order to bring us out of our lost and fallen condition and first nature; and confess, *that as of ourselves we are able to do nothing that is good, so neither can we procure remission of sins or justification by any act of our own*, so as to merit it, or draw it as a debt from God due to us; *but acknowledge all to be of and from his love, which is the original and fundamental cause of our acceptance.*⁹

Fourthly, we do not hereby intend anyways to lessen or derogate from the atonement and sacrifice of Jesus Christ; but on the contrary do magnify and exalt it. For as we believe all those things to have been certainly transacted which are recorded in the holy scriptures concerning the birth, life, miracles, sufferings, resurrection and ascension of Christ; so we do also believe

⁹ *Ibid.*, p. 216.

We firmly believe it was necessary that Christ should come, that by his death and sufferings, he might offer up himself a sacrifice to God for our sins, who his own self bare our sins in his own body on the tree; so we believe that the remission of sins which any partake of, is only in and by virtue of that most satisfactory sacrifice, and no otherwise. For it is by the obedience of that One, that the free gift is come upon all to justification.—

¹⁰ *Ibid.*, p. 155.

it is the duty of every one to believe it to whom it pleases God to reveal the same, and to bring to them the knowledge of it; yea we believe it were damnable unbelief not to believe it, when so declared; but to resist that holy seed, which as minded would lead and incline everyone to believe it as it is offered to them, though it revealeth not in every one the outward and explicit knowledge of it, nevertheless it always assenteth to it *ubi declaratur*, where it is declared.

Nevertheless as we firmly believe it was necessary that Christ should come, that by his death and sufferings he might offer up himself a sacrifice to God for our sins, who his own self bare our sins in his own body on the tree; so we believe that the remission of sins which any partake of, is only in and by virtue of that most satisfactory sacrifice, and no otherwise. For it is by the obedience of that one that the free gift is come upon all to justification.¹⁰

Thirdly then, For as much as all men who have come to man's estate (the man Jesus only excepted) have sinned, therefore all have need of this Saviour, to remove the wrath of God from them due to their offences; in this respect he is truly said to have borne the iniquities of us all in his body on the tree, and therefore is the only Mediator, having qualified the wrath of God towards us; so that our former sins stand not in our way, being by his most satisfactory sacrifice removed and pardoned. Neither do we think that remission of sins is to be expected, sought or obtained any other way, or by any work or sacrifice whatsoever; though, as has been said formerly, they may come to partake of this remission that are ignorant of the history. So then *Christ by his death and sufferings hath reconciled us to God, even while we are enemies; that is, he offers reconciliation unto us: we are put into a capacity of being reconciled; God is willing to forgive us our iniquities, and*

Thus Christ by his death and sufferings, hath reconciled us to God even while we are enemies; that is, he offers reconciliation to us; and we are thereby put into a capacity of being reconciled. God is will-

ing to be reconciled unto us and ready to remit the sins that are passed, if we repent.

to accept us, as is well expressed by the apostle, 2 Cor. v. 19. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath put in us the word of reconciliation." And therefore the apostle, in the next verses, intreats them in Christ's stead to be reconciled to God; intimating that the wrath of God being removed by the obedience of Christ Jesus, he is willing *to be reconciled unto them, and to remit the sins that are passed, if they repent.*¹¹

Jesus Christ is the intercessor and advocate with the Father in heaven, appearing in the presence of God for us,

That *Jesus Christ* who sitteth at the right-hand of the throne of the majesty in the heavens, yet is he our King, High-Priest and Prophet (g); in his church, a Minister of the sanctuary, and of the true tabernacle which the Lord hath pitched, and not man (h). He *is the Intercessor and Advocate with the Father in heaven*, and there *appearing in the presence of*

¹¹ *Ibid.*, p. 217.

being touched with a feeling of our infirmities, sufferings and sorrows; and also by his Spirit in our hearts, he maketh intercession according to the will of God crying abba Father.

God for us (i), being touched with the feeling of our infirmities, sufferings and sorrows; and also by his spirit in our hearts, he maketh intercession according to the will of God, crying Abba! Father (k). (g) Zech. ix. 9. Luke xix. 38. John xii. 15. Heb. iii. 1, 6. Deut. xviii. 15, 18. Acts iii. 22, and vii. 37. (h) Heb. viii. 1, 2. (i) Heb. vii. 25, and ix. 24. (k) Rom. viii. 26, 27, 34. Gal. iv. 6.¹²

He tasted death for every man, shed his blood for all men, and is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.—He alone

This Jesus, who was the foundation of the holy prophets and apostles, is our foundation; and we believe there is no other foundation to be laid but that which is laid, even Christ Jesus; who *tasted death for every man, shed his blood for all men, is the propitiation for our sins, and not for ours only, but also for the sins of the whole world*: according as John the Baptist testified of him, when he said, “Behold the Lamb of God, that taketh away the sins of the world,”

¹² William Sewel, *History of the Quakers*, “The Christian Doctrine, and the Society of the People Called Quakers Cleared, &c.” By George Whitehead and seven other Friends, 1693.” (1774), p. 724.

is our Redeemer and Saviour, the Captain of our salvation, the promised Seed, who bruises the serpent's head, the Alpha and Omega, the first and the last. He is our wisdom, righteousness, justification, and redemption; neither is there salvation in any other, for there is no other name under heaven given among men, whereby we may be saved. —

John i. 29. We believe that *he alone is our Redeemer and Saviour, the captain of our salvation*, who saves us from sin, as well as from hell and the wrath to come, and destroys the devil and his works; he is *the Seed* of the woman that *bruise the serpent's head*, to wit, Christ Jesus, *the Alpha and Omega, the First and the Last. He is* (as the scriptures of truth say of him) *our wisdom, righteousness, justification, and redemption; neither is there salvation in any other, for there is no other name under heaven given among men, whereby we may be saved.*¹³

For any whom God hath gifted (l) and called, sincerely to preach faith in the same Christ, both as within and without us, cannot be to preach two Christs, but one and the same Lord Jesus Christ (m): having respect to those degrees of our spiritual knowledge of Christ Jesus in us (n), and to his own unspeakable fulness and glory

¹³ Fox, *op. cit.*, p. 435.

As he ascended far above all heavens, that he might fill all things; his fulness cannot be comprehended, or contained in any finite creature, but in some measure known and experienced in us, as we are prepared to receive the same; as of his fulness we have received, grace for grace.—

(o), as in himself, in his own entire being: wherein Christ himself and the least measure of his light and life, as in us or in mankind, are not divided nor separable, no more than the sun is from its light. And *as he ascended far above all heavens, that he might fill all things* (p), *his fulness cannot be comprehended, or contained in any finite creature* (q), *but in some measure known and experienced in us, as we are capable to receive the same, as of his fulness we have received grace for grace.* (l) Eph. iii. 7. I Pet. iv. 10. (m) I Cor. viii. 6, and xv, 3, 8. (n) John xv. 26, and xvi. 13, 14, 15. (o) John i. 16. (p) Eph. iv. 10. (q) Col. i. 19, and ii. 9.¹⁴

True and living faith in Christ Jesus the Son of the living God (q), has respect to his entire being and fulness; to him entirely as in himself, and as all power in heaven and earth is given unto him (a); and also an eye and respect to the same Son of

¹⁴ Sewel, *op. cit.*, p. 724.

He is both the word of faith and a quickening Spirit in us, whereby he is the immediate cause, author, object, and strength of our living faith in his name and power, and of the work of our salvation from sin and bondage of corruption. —The Son of God cannot be divided from the least or lowest appearance of his own divine Light or Life in us, no more than the Sun from its own light: Nor is the sufficiency of his Light within, set up or mentioned in opposition to him, or to his fulness considered as in himself or without us: Nor can any measure or degree of Light received from Christ, be properly called the fulness of Christ, or Christ as in fulness, nor exclude him from being our complete

God (b) as inwardly making himself known in the soul, in every degree of his light, life, spirit, grace, and truth, and as *he is both the word of faith, and a quickening spirit in us* (c), *whereby he is the immediate cause, author, object, and strength of our living faith in his name and power, and of the work of our salvation from sin and the bondage of corruption: and the Son of God cannot be divided from the least or lowest appearance of his own divine light, or life in us or in mankind, no more than the sun from its own light; nor is the sufficiency of his light within, by us set up in opposition to him the man Christ, or his fulness considered as in himself, or without us; nor can any measure or degree of light, received from Christ, as such, be properly called the fulness of Christ, or Christ as in fulness, nor exclude him so considered from being our complete Saviour; for Christ himself to be our light, our life and Saviour* (d) is so consistent, that without his light we could

Saviour.—And where the least degree or measure of the Light and Life of Christ within, is sincerely waited in, followed and obeyed, there is a blessed increase of Light and Grace known and felt; as the path of the Just it shines more and more until the perfect day, and thereby a growing in grace, and in the knowledge of God, and of our Lord and Saviour Jesus Christ, hath been and is truly experienced.—

not know life, nor him to save us from sin, or deliver us from darkness, condemnation or wrath to come: *and where the least degree or measure of this light and life of Christ within, is sincerely waited in, followed and obeyed, there is a blessed increase of light and grace known and felt; as the path of the just it shines more and more, until the perfect day (e), and thereby a growing in grace, and in the knowledge of God, and of our Lord and Saviour Jesus Christ, hath been, and is truly experienced.*
 (q) John xiv. 1. (a) Mat. xxviii. 18, and xi. 27. John xvii. 2. Heb. i. 4, and ii. 8.
 (b) John xiv. 23, and xvii. 21, 22, 23, 24, 26. (c) I Cor. xv. 45. Rom. x. 7, 8.
 (d) John i. 4, 9, and iii. 19, 20, and xii. 35, 36, 46, and viii. 12. (e) Prov. iv. 18. Psal. xxxvi. 9.¹⁵

Not that God looks on People to be in Christ, that are not in Christ; that is, that are not in the Faith, Obedience and Self-denial of Christ;

¹⁵ *Ibid.*, p. 725.

Wherefore we say, that whatever Christ then did both living and dying, was of great benefit to the salvation of all that have believed, and now do, and that hereafter shall believe in him unto justification and acceptance with God: but the way to come to that faith, is, to receive and obey the manifestation of his divine Light and Grace in the conscience, which leads men to believe and value, and not to disown or undervalue Christ, as the common sacrifice and Mediator. For we do affirm, that to follow this holy Light in the conscience, and to turn our minds, and bring all our deeds and thoughts to it, is the readiest, nay the only right way, to have true, living and sanctifying faith in Christ, as

not sanctified, nor led by the Spirit, but rebel against it; and instead of dying to Sin, through a true and unfeigned Repentance, Live and Indulge themselves daily in it; for they that are in Christ, become new Creatures; old things are passed away, and all Things, with them, become new. *Wherefore we say, that whatever Christ then did, both Living and Dying, was of great Benefit to the Salvation of All that have believed, and now do, and that hereafter shall believe in him unto Justification and Acceptance with God: But the way to come to that Faith, is to Receive and Obey the Manifestation of his Divine Light and Grace in their Consciences, which leads Men to believe and value, and not to disown or undervalue Christ, as the common Sacrifice and Mediator. For we do affirm, that to follow this Holy Light in the Conscience, and to turn our Minds, and bring all our Deeds and Thoughts to it, is the Readiest, nay, the Only right Way to have true living and sanctified*

he appeared in the flesh; and to discern the Lord's body, coming and sufferings aright, and to receive any real benefit by him as our only sacrifice and Mediator; according to the beloved disciple's emphatical testimony—"If we walk in the light, as he (God) is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanseth us from all sin."

*Faith in Christ, as he appeared in the Flesh, and to discern the Lord's Body, Coming and Sufferings a-right, and to receive any Real Benefit by him, as their only Sacrifice and Mediator: According to the Beloved Disciples Emphatical Passages, If we walk in the Light, as (God) is in the Light, we have Fellowship one with another, and the Blood of Jesus Christ his Son cleanseth us from all Sin.*¹⁶

By the propitiatory sacrifice of Christ without us, we, truly repenting and believing, are through the mercy of God, justified from the imputation of sins and transgressions that are past, as tho' they had never been committed: And by the mighty work of Christ within us, the power, nature and habits of sin are destroyed; that as sin once reigned unto death, even so now Grace reigneth thro' righteousness

By the propitiatory Sacrifice of Christ without us, we, truly repenting and believing, are, thro' the Mercy of God, justified from the Imputations of Sins and Transgressions, that are past, as tho' they had never been committed: And by the mighty Work of Christ within us, the Power, Nature, and Habits of Sin are destroyed, that as Sin once reigned unto Death, even so now Grace reigneth through

¹⁶ William Penn, "A Key, opening the Way to every Capacity; How to distinguish the Religion Professed by the People called Quakers, from the Perversions and Misrepresentations of their Adversaries, &c." *A Collection of the Works of William Penn* (1st ed., 1726), II, 784.

unto eternal life, by Jesus
Christ our Lord.

*Righteousness unto eternal
Life, by Jesus Christ our Lord.*
And all this is effected, not
by a bare, or naked Act of
Faith, separate from Obedi-
ence; but in the Obedience of
Faith, Christ being the Author
of eternal Salvation to none
but those that obey him.¹⁷

¹⁷ Richard Claridge, "The Substance of two Conferences between him and David Crossly, an Antinomian Baptist-Preacher, the first on the 3d of the 4th Month, 1698, the second on the 21st of the 4th Month, 1699." *The Life and Posthumous Works of Richard Claridge* (London, 1726), p. 79.

A CONTROVERTED DOCUMENT

The publishing of doctrinal statements is a practice almost as old as the Society of Friends itself. "Quakerism" is indeed a way of life, but what way is it? To supply an answer to that question (in so far as writings can do so) numerous documents have been issued. Some of the best known of these are:—*The Great Mystery*, by George Fox and Edward Burrough; *No Cross, No Crown*, by William Penn; *Letter of George Fox and Other Friends to the Governor of Barbadoes*; *An Apology for the True Christian Divinity*, by Robert Barclay, and *The Christian Doctrine, and the Society Called Quakers, Cleared, Etc.*, by George Whitehead and seven other Friends. Each of these doctrinal statements was called forth by a particular opportunity or occasion. The like, as may be seen by its preface, is also true of the "Extracts" now under review.

Unlike the confessions of faith above mentioned, these "Extracts" are in no proper sense an original composition, but were drawn almost entirely from earlier "Quaker" sources, and in large part from the very documents above mentioned. The fact that they were not original, is however, of less importance than at first view appears, since originals and "Extracts" agree in quoting freely from Scripture, as corroborative evidence.

Criticism of the "Extracts" has been directed chiefly along five lines:—(a) It is objected that no reference

marks were used, which might have indicated the sources. We are only informed that the "Extracts" were gleaned from the writings of early Friends. (b) That the component paragraphs frequently begin, "We have always believed," "We receive and believe," "We firmly believe," all of which suggests the formulation of a "Quaker Creed." (c) That, as at the time of the preparation of the "Extracts," divergent views were prevalent, the "Extracts" were intended to serve as a party weapon, (d) That these quotations from primitive Friends had been so garbled, as not to represent fairly the true meanings of the originals, and lastly (e) That the "Extracts" being predominately "theological and orthodox in character, from which the mystical element that abounds in the writings of early Friends was almost entirely eliminated,"¹⁸ they do not fairly portray the faith of Friends.

Let us consider in turn each of these objections, and endeavor to evaluate them.

Objection (a). The omission of references, to show whence the "Extracts" came, was indeed a grave fault. In palliation it may be said the development of a nice historical sense, and exact accuracy in quotation, in America was at a low ebb. Also it appears that the work was done rather hastily. The Committee of seven Friends, to whom the work of compilation was entrusted, had less than a month in which to complete their selections, to collaborate, and present their report. The reason for haste appears to have been the wish to

¹⁸ Edward Grubb, *Separations Their Causes and Effects*, p. 29.

have the "Extracts" ready to forward to a printer at Wilmington, Del., before a controversial book was issued. By the omission of references the value of the "Extracts" is greatly impaired. Therefore it is proposed to print now with the "Extracts" the undoubted sources of the "Extracts," for purposes of comparison and verification.

Objection (b). The repetition of the introductory phrases, "We believe," "We acknowledge," etc., might have been avoided. The early 19th century was a period of wide-spread critical inquiry and of rationalism. Hence the phrases used were like so many red flags to liberals. However, as will be noted the sources from which the "Extracts" were drawn generally use these identical phrases. Hence the compilers may be the less blamed, since they but set down what they found. Also it should be noted that the word "creed" has at least two meanings. When used to connote a man-made and speculative theory, it is indeed of ill omen. When used, however, to denote a certainty, wrought in the heart by immediate divine revelation, then a "belief" is vital, since without it Christianity would be non-existent.

Objection (c). Unless we knew the inner motives of the fifty Friends who sat in the Meeting for Sufferings on Twelfth Mo. 20th, 1822, when the compilation of the "Extracts" was first proposed, it will be fruitless to discuss this question. However, this much may be said. John Comly (later a leader in the "quiet retreat" of a majority of the members from the Philadelphia Yearly Meeting), was one of the seven Friends to

whom the compilation of the "Extracts" was entrusted. Samuel Bettle says of him, "He was one of that committee—was present when the committee was engaged in making those extracts, but was not active in the business. He did not dissent from any of the doctrines: he was cautious and wary, and did not like to come out—that was my impression. He was present at the Meeting for Sufferings, when the extracts were there read, and did not then object to them. I think he was also present when they were ordered to be printed, and did not object to it; he said not a word on the occasion, that I recollect."¹⁹ He continued to be a member of the Meeting for Sufferings for four years longer, only resigning at the time of the Yearly Meeting in 1827. In the afternoon of the 17th of First Mo., 1823, the report of the Committee was read, and the "Extracts" were "with unity and harmony approved." It may also be noted that those Friends chiefly responsible for producing the "Extracts" did not force their immediate circulation, but, when objection was raised to them in the Yearly Meeting of 1823, allowed them to remain in the Book Room, until after the Separation, when they were published.

Objection (d). This objection has now been met by the presentation of the "Extracts," side by side with their sources, so that the reader has had the opportunity to see just what words were omitted, or added.

¹⁹ *An Authentic Report of the Testimony in a Cause at Issue in the Court of Chancery of the State of New Jersey, between THOMAS L. SHOTWELL, Complainant, and JOSEPH HENDRICKSON and STACY DECOW, Defendants.* (1831) I, 73.

Objection (e). Christianity may be said to have two chief phases:—the one historical and interpretative;—the other experimental and vital. As a coin has two dissimilar faces, and is yet a unit, so Christianity may be viewed from opposite points of view and present different aspects. It was the historical and interpretative side of Christianity that in the early 19th century suffered bitter attack. To meet this onslaught it was but natural that emphasis should be laid upon statements supporting orthodoxy. The compilers of the “Extracts” followed this method. They did not, however, completely ignore the other side. An examination of the “Extracts” will reveal that the so-called mystical and experimental side was not completely overlooked. As many as a dozen references to “Light, Life, Grace and Love”—all key words of mystical religion—will be found. Hence we conclude that this criticism ought to be qualified.

WILLIAM BACON EVANS.

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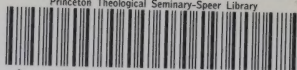
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